The LUTHERAN

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40, No. 22

FEBRUARY 26, 1958

CENTS

THE BALLOON VENDOR

THE COUNTY FAIR was in full swing. Crowds surged along the midway, gaily p
ing and jostling past the raucous clamor of the sideshow barkers.

Through the throng a lonely barefoot boy threaded his way, stepping carefull
avoid being trod upon. He found himself at last on the fringe of the crowd, whe
vendor was inflating balloons from a gas cylinder. There were balloons of all colo
red, blue, green, yellow—tugging on taut strings like captives straining to be
The boy watched for a long time as parents and children patronized the vendor.
and then, as a string slipped through a child's fingers, his eyes followed the bal
into the bright sky.

Then the boy said, timidly, "Do you suppose that dark balloon in the box t
would go as high as the others?"

The balloon vendor had a kind face. "Watch," he said.

HE INFLATED the dark balloon and let it escape swiftly and surely skyward. T
putting his hand gently on the thin shoulder of the Negro lad, he said, "You
sonny, color doesn't make any difference. It's the stuff inside that determines
high they go."

—GEORGE H. STRAL

The LUTHERAN *News Magazine of the United Lutheran Church in Ame*

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COVER PICTURE. Dr. Franklin Clark Fry installs into office as president of Georgia-Alabama Synod Dr. Raymond D. Wood. At left is Dr. W. H. Lefstead, synod statistician; at right is the Rev. Dermon A. Sox, synod secretary. Service was held Jan. 27 at Ascension Church, Savannah.

World Council group to meet with Russians . . . Report new Red attac on churches in East Germany . . . Hungarian official says church-sta relations improve . . . Liberia offers support for ULC mission hospit

THE CHURCH IN THE NEW

Russians accept bid

Representatives of the Russian Orthodox Church will meet with officials of the World Council of Churches in Denmark this summer, Dr. Franklin Clark Fry announced to the WCC's executive committee in London this month. Dr. Fry is chairman of the executive committee and also of the Central Committee, governing body of the WCC.

The meeting will be "in the nature of a first exploratory consultation to exchange information and get acquainted," the United Lutheran president explained. "We have looked forward for two years to this new opportunity to discover ways in which fellowship in Christ may be shared by those who profess him even in the midst of drastically differing historical situations."

Co-operation sought

No momentous decisions could be expected from the Denmark meeting, Dr. Fry added. Discussion would center on "ways in which the churches can cooperate and help one another more effectively to witness to Christ and serve freedom, justice and peace in the world."

The Orthodox Church and other Russian church bodies are not members of the world body. Conversations between WCC leaders and officials of the Moscow Patriarchate had been scheduled for Paris in January, 1957, but were delayed at the Russians' request. Contact with Russian churches was established several years ago when a delegation from the National Council of Churches of U.S.A. visited the Soviet Union. T visit was later returned by a Russ group.

Reds harass churches

Protestant churches in eastern Eur are finding the going "more and m difficult," Dr. W. A. Visser 't Hooft, g eral secretary of the WCC, told the L don meeting. In East Germany the sit tion was "very discouraging," he ported. Red officials have cut off con between the zone's churchmen and th outside, he said. Political accusati have jailed several pastors who have fused to give wholehearted support Communist programs.

The Hungarian Lutheran Churc being subjected to increasing pressur the hands of a Communist governm Dr. Visser 't Hooft continued. He stre especially the plight of Bishop L Ordass, vice president of the Luth World Federation and a onetime m ber of the WCC Central Committee, had been forced to give up his offic presiding bishop of the church. Ordass reportedly had been permitte continue as bishop of the church's so ern district, however.

Assembly may be postponed

Actions of the executive committe cluded a recommendation to the Ce Committee which will meet in Den in August that the next regular Assembly be postponed until Christ

U.S. CHURCHMEN AT WORLD COUNCIL MEETING IN LONDON
Top: Dean Liston Pope of Yale, Dr. Fry, Dr. O. F. Nolde of Philadelphia
Below: Dr. E. C. Blake, Dr. Roswell P. Barnes, Bishop G. Bromley Oxnam

61. It is now scheduled for Ceylon in 60. The delay would allow more time completion of merger plans with the ernational Missionary Council.

The committee also voiced concern r the "tragically inadequate response" governments in support of United Na- ns Relief and Works Agency programs. e failure would lead to "human suf- ng" and "disastrous political reper- sions," the committee warned.

ngarian says things are better

Concern over Hungarian Communist ssure upon the Lutheran Church and ecially upon its leader, Bishop Ordass, the Lutheran primates of Sweden, rway, Denmark and Finland to address a protest to the Hungarian government. Although speaking for the world's Lutherans, the message was signed by the Scandinavian leaders since they would be most likely to get a reply. Signers were Bishop Yngve Brilioth of Stockholm, Bishop Johannes Smemo of Oslo, Bishop Hans Fugelsang-Damgaard of Copenhagen, and Archbishop Ilmari Johannes Salomies of Turku.

In reply, Janos Horvath, head of the State Office for Church Affairs in Hungary, said relations between the Red government and the Lutheran church have "considerably improved" in the last few weeks. Failure of "certain leaders" to "conform" to an agreement between the church and the government had caused

the situation to "deteriorate temporarily," Mr. Horvath said. He failed to make any mention of Bishop Ordass, whose deposition from the top spot in the Hungarian church followed his reported reluctance to okay all government policies.

The Communist official characterized the Scandinavians' letter as "interference," saying that "anything that happens within the Lutheran Church of Hungary is the internal affair of the church and of our country."

German opposition stiffens

Communist Party members in East Germany should sever their connections with the church and prevent their children from taking part in religious ceremonies, the Red organ *Neuer Weg* demanded last month. At the same time, the central committee of the East German Communist party urged a close check on all clergymen to make sure they were supporting the government's "peace policy." Party members were told to report promptly any "deviations" from Red ideology noticed at church services or other religious gatherings.

Protests continued against the harsh sentence meted out to the Rev. Siegfr Schmutzler, Protestant chaplain at Le zig University, who got a five-year term for alleged "counter-revolution activities." Student groups and chu councils asked East German Presid Wilhelm Pieck to re-examine the ca Meanwhile, Pastor Schmutzler was ported being held in isolation at the for political prisoners at Torgau.

Seven Protestant students at Weir University, charged with collaborat with Student Pastor Martin Giersch w is now serving a 14-month sentence "slander" against the East German g ernment, were this month given pri term of from seven to nine months.

Mixed marriages reported

Six per cent of the married couple the United States have different religi faiths, the Census Bureau estimated as result of its sampling last year of U religious affiliation. The test reve that 96 per cent of all Americans sider themselves associated with s religion. About 79 million are Protest 30 million Roman Catholic, and f million Jews (*see chart*).

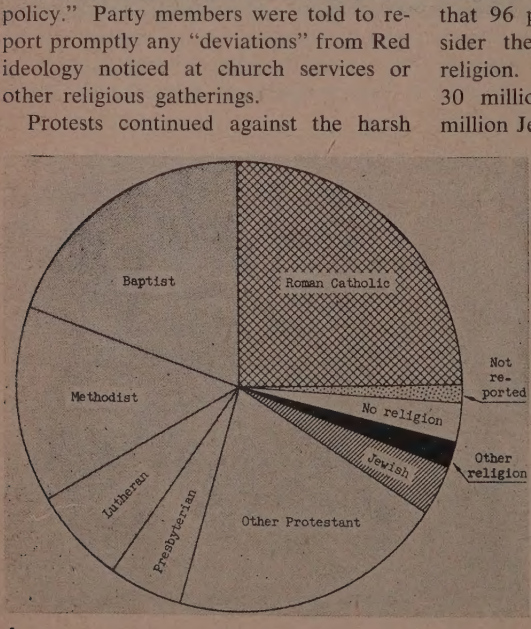


Chart shows proportionate m bership of U.S. religious bo Census Bureau survey showed 96 per cent of population cla church affiliation. Thirty m said they were Roman Cat 79 million Protestant. Luth were third largest Protestant g

he estimate of marital status indi-
d that there are 26.9 million mar-
es where both partners are Prot-
nt, 8.3 million Roman Catholic, and
million Jewish. In mixed marriages,
e are 2,255,000 between a Protestant
a Catholic; 57,000 between a Prot-
nt and a Jew; and 41,000 between a
holic and a Jew.

Contrary to popular belief, the survey
wed that Roman Catholic families are
larger than Protestant ones. It indi-
d that 66.2 per cent of the population
tify themselves as Protestants and
e 68.8 per cent of the children under
About 25.7 per cent are Roman Cath-
s and have 26.5 per cent of the chil-
n. About 3.2 per cent are Jewish, with
2.5 per cent of the children.

aham draws Carib crowds

lore than 300,000 persons attended
ngelist Billy Graham's meetings in
n Caribbean lands this month. The
ham tour included meetings in Pan-
City, Costa Rica, Trinidad, Bar-
os, Puerto Rico, Jamaica, Guatemala
Mexico City. The evangelist's mes-
s were translated into Spanish.

oman Catholic Archbishop Francis
kman of Panama City forbade mem-
of his church to attend the Graham
tings. Dr. Graham expressed sur-
e at the edict, saying, "I seldom en-
nter official Roman Catholic opposi-
in the United States."

pposition developed from a different
ter in the United States. The Buf-
New York, Council of Churches
rred support of a projected Graham
paign next summer to "individual
ches and denominations" after the
ram threatened to divide the council.
of pastors showed 77 in favor of the
am campaign, with 32 opposed.
osition came from Lutheran, Presby-
terian and Reformed clergymen, with Episcopalians evenly divided. High costs, theological differences and "inappropriate dates" were cited.

Next major Graham effort in the U.S. will be at San Francisco's Cow Palace and is slated to run from April 27 to June 22.

Liberia to aid mission hospital

Plans of the Lutheran Mission in Liberia to establish a hospital and medical center in Suakoko pushed ahead last month as Methodist and Episcopal mission agencies agreed to help support the project. Total cost for a hospital and nurses' training school was estimated at about $900,000. The new facility would add to medical work now carried on by the Liberia mission at Phebe-Curran Memorial Hospital in Zorzor.

To supplement funds that could be provided by the participating church groups, financial grants from foundations in the U.S. would be asked, said Dr. Herman L. Gilbert, the ULC Board of Foreign Missions' Liberia secretary.

Substantial support of the plan from President William V. S. Tubman of the African republic was offered in a letter presented to the Foreign Missions Board at its meeting this month in New York. He was "impressed with the soundness and utility" of the plan, President Tubman wrote, and was sure it would make "a distinctive contribution to the public health program of the country." He said the Liberian government would provide $75,000 toward purchase of necessary land, would contribute up to $500,000 for construction of buildings for a pre-medical school, and "meet the annual operating cost" of the school.

Board welcomes offer

"It is not unusual but highly significant that President Tubman's confidence in

the Lutheran Mission, particularly its medical program over the years" has led to this offer, the board was told by Dr. Gilbert. The government subsidy would be given "without government controls" over the institution, he emphasized.

The board expressed appreciation to the Liberian official for his offer, agreed to seek aid from U.S. foundations. Added to funds provided by the co-operating mission boards, this might make possible establishment of the big medical project.

Missionary term lengthened

While some Americans were talking about a four-day week, missionaries to Liberia will hereafter be appointed for a four-year term, the board agreed. Adopted was a plan for increasing the term of service from three years to four, with a three-month break for a vacation in the middle of the term. This would provide greater continuity of service in the Liberian field, the board was told by Dr. Earl S. Erb, executive secretary.

Medical matters in another part of the world held the board's attention at the meeting. Named as missionaries to Malaya were Dr. and Mrs. Frederick Holmes of Seattle, Washington. Mrs. Holmes is also a physician. Both are now interning at Kansas University Medical Center in Kansas City. They will serve in the "new villages" of Malaya among Chinese refugees. Only medical service there is now provided by two German physicians.

The BFM also voted to call the Rev. Jose David Rodriguez, pastor of Divine Savior Church, Catana, Puerto Rico, to serve as a professor at the theological seminary in Argentina.

Parochial schools lambasted

Denominational schools can do more "damage" to the unity of the American people than has been done by racial segregation in public schools, an educati expert declared at the National Coun of Churches' Division of Christian Ed cation meeting at Omaha this month.

Dr. Rolfe L. Hunt of New York, rector of the NCC department of religi and public education, said educatio problems are multiplied when childr are segregated by denominational affil tion. If state aid were given to chur schools they would mushroom, he p dicted. A dozen different systems wo exist in small cities and hundreds wo flourish in places like New York or L Angeles, he said. "Ardent teachers wo teach that only in their schools was truth to be found. Would we want tax money to support such schools?"

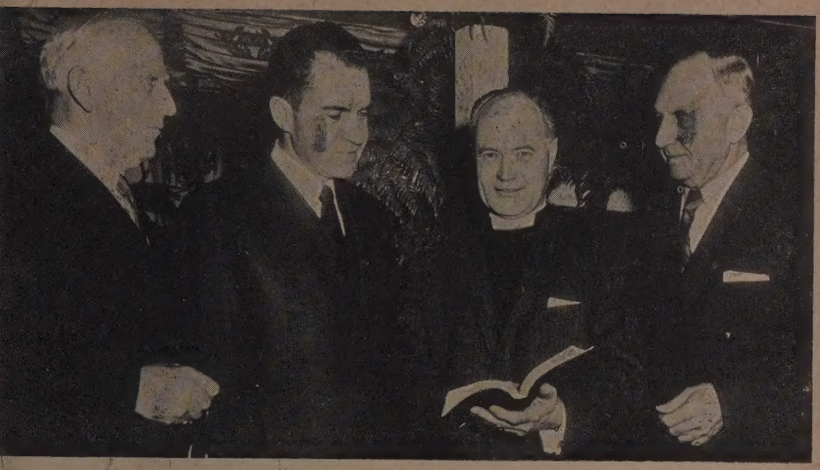
In four years of study he had found "proof of superiority of any type school—public, private, or parochia Dr. Hunt asserted. "Until there is pr of such superiority, why should churc quadruple their budgets and dilute th evangelistic mission?"

Public school support asked

Re-enforcement for Dr. Hunt's op ions came from Dr. Gerald Knoff, exe tive secretary of the division. Chur supported "parochial" grade schools w contrary to the Protestant theory of e cation, he said. "We shouldn't pull kids out of the public schools but sho be stronger supporters of them, help them to improve," he maintained.

Great growth in college enrollm during the next 15 years was predic by Dr. Asa Knowles, president of University of Toledo. With the establ ment of many more state-supported leges, about three-fourths of all yo will be attending tax-supported scho he said.

Church colleges should not try to pand to compete with the state scho



VICE PRESIDENT AT PRAYER BREAKFAST IN WASHINGTON
th Mr. Nixon are Dr. Abraham Vereide of Holland, Dr. Edward L. R. Elson of ıshington's National Presbyterian Church, and Senator Frank Carlson of Kansas

warned, but should strengthen their n specialized fields. Although Prot- ant churches support "some of the best itutions of higher learning in the ıntry," Dr. Knowles said that "many -supported colleges and universities to- are providing more religious training grams and opportunities than some of church colleges."

on calls for dedication

Pinch-hitting for President Eisen- ver, Vice President Richard M. Nixon the annual national prayer breakfast Vashington this month that Americans d to make the same dedication to istianity that the Russians give to ımunism. More than 600 congress- ı, diplomats and government officials nded the program, sponsored by the rnational Council for Christian Lead- ip.

Communists are willing to make any ifice to gain their ends," Mr. Nixon . Americans must show the "same cation" if they are to provide the leadership the free world needs today, he declared.

Charles E. Wilson, former president of the General Electric Company and now director of the President's "people-to-people" program, pointed out that "the world has become one great neighborhood." He said world peace could be won by "men of good will meeting under non-government auspices to engage in frank and full discussions."

And so forth

Men's auxiliary of the ULC is now officially the United Lutheran Church Men. The new name for the former Brotherhood was approved along with its constitution and by-laws at the recent executive board meeting.

Dr. Vilmos Vajta, director of the Lutheran World Federation's theology department, is touring Mexico, Venezuela, Brazil and Argentina. He will study the situation of Lutheran congregations in these lands, lecture at theological conferences and before pastors' groups.

WASHINGTON

By ROBERT VAN DEUSEN

EXCHANGE PROGRAM

BEFORE SOVIET Ambassador Georgi Zaroubin left for Moscow, he completed an agreement with the U.S. State Department which introduces a new and hopeful note into Soviet-American relations. After long negotiation, the two countries worked out the broad outlines of a program of cultural and educational exchange.

Under the new arrangement, selected leaders in various segments of Russian life will visit the U.S., and a corresponding group of Americans will visit Russia. The exchange will include college professors and students who will stay longer than the others. Tourist travel between the countries will be encouraged. Interchange of ideas will be cultivated through books, magazines, radio and television.

THERE WILL no doubt be an element of competition in carrying out this program. Each country will want to put its best foot forward in interpreting its intellectual and cultural attainments to the other. But the net result is bound to include a growth in understanding between the Russian and American people.

The fact that the Russian visitors will have freedom of movement and opportunity to observe American life first-hand is sure to make an impact on their thinking. Their prejudices and misconceptions will be modified by their own observation. Some of them will absorb the "feel" of American freedom.

American visitors will likewise have a chance to check for accuracy their co ception of Russian life. Stereotyped ide about another nation never represent t full truth. Keen observers in varic walks of life will gain a fuller perspect of life in the Soviet Union.

World-wide program

THE U.S. GOVERNMENT brings to t new experiment ten years of experien in international exchange programs. O 6,000 persons a year are involved, tv thirds of them visitors from 80 fore countries, the rest Americans go abroad.

Under the Fulbright academic change program, the sending and rec ing countries co-operate in selecting s dents and professors to study and te in the schools of the host country. T government - sponsored exchange "primed the pump" and encouraged much larger interchange of students professors under private financing.

The other major type of exchang the leader-specialist program. In the years since the passage of the Sm Mundt Act, some 800 leaders, such government officials, editors, top fig in education, religion, labor, and n agement, have visited the U.S. for months. Specialists in fields like pu administration, law, public health, communications spend four or months studying their specialty.

Private individuals have played a l role in informal contacts with for visitors. Invitations to visit Amer homes have been welcomed, with a re ing two-way enrichment of experie Churches have played a helpful rol encouraging and arranging such h hospitality. In many instances, inte tional ties of friendship have been for as people have found themselves "e taining angels unawares."

EACE HAS A HIGH PRICE

American foreign policy walks a narrow road between high ideals and harsh realities in a tense world

RECENT EVENTS have given a tremen- is stimulation to consideration of erica's position in the world today— sideration of the policies that might most effective in meeting a great chal- ge. The American people are begin- g to recognize this challenge more rly than ever before.

he nuclear age has created an entirely relationship with respect to the ques- of the use of force in settling dis- es. Today no nation which is in dif- lties and feels that it has to extricate f through the use of force can be fident that use of force isn't going to ger a major and catastrophic world .

he concept of localized wars, of so- ed "brush fire" wars, has had to be ppraised entirely. There are great dif- nces of opinion as to whether or not his new era a localized war can ever restrained from becoming a great ld war.

gain, there obviously is no agreement tever between the Communist world the free world. There are no guide s. The question of prestige is terribly ous. We have recently seen the Rus- s engage their prestige pretty seriously n alleged and somewhat trumped-up at of a Turkish and Syrian war. We e had our prestige engaged in various s of the world. But the basic question tantly facing this country and all the free world is whether or not the use of force can at any time be limited and used as an instrument of foreign policy without precipitating what would be a world-wide holocaust.

WHEN YOU HAVE these two conflicting forces straining at the leash in a cold war, you have to examine very carefully what means are available, what policies can be slowly evolved or carried on from present policies. Such policies must be effective in two ways: (1) in the maintenance of the free world and (2) in the avoidance of what I think everyone wants to avoid—the triggering-off of a great disaster.

First of all, we have formal alliances with 39 nations through multilateral agreement. In addition, we have three bilateral agreements—with Japan, Korea, and Formosa—whereby we have agreed to go to their aid in the event of an attack, entirely aside from the more general commitment that we have under the United Nations.

Because of the development of intercontinental missiles however, a serious problem arises in the minds of our allies. Many of them—whether they be in Europe, in the Far East, or in the Middle East—are wondering if American public opinion would support this Government's backing up its allies under treaty agreements, in view of the fact that we ourselves might very well become the prime target and might be seriously injured in an initial surprise attack. The Russians undoubtedly believe that they would have

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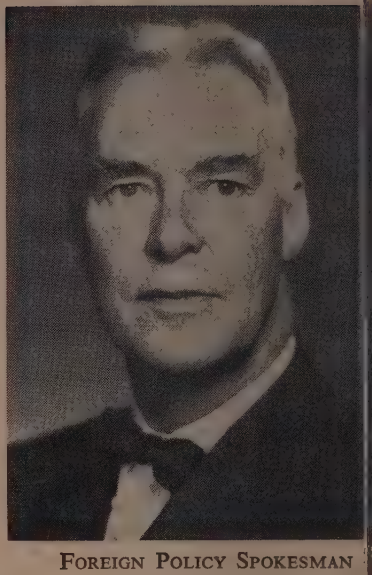
CHRISTIAN A. HERTER
ier governor of Massachusetts, Mr. er is now Assistant Secretary of State.

to destroy our capacity before they could carry out any lesser objectives in the Leninist-Marxist blueprint for world conquest.

THE WHOLE PROBLEM of military cooperation with our allies is under reexamination today. It was one of the major problems discussed at the recent NATO conference in Paris. It is one of the problems that our SEATO allies naturally are concerned about. It is one of the topics continually debated from the point of view of the weakening of alliances—and it boils down to one basic factor: *confidence*. Through frequent consultation we can reassure our allies that, as far as we are concerned, two steps will be taken prudently: one, that we will defend them where they request help; second, that we will not engage ourselves in what might be considered by some as a frivolous triggering-off of a major catastrophe. And to find a balance in that situation, so that decisions can be made following full discussions among free allies, is one of the major problems that we have to face.

There is another important phase of this whole situation. We are vitally concerned with the need for holding together the free world, which in the last decade has changed very materially. There are today 20 newly independent nations. They may not yet be included among our alliances, but nevertheless they constitute an integral part of the free world. All are struggling to raise their standard of living. They have the normal urge to create conditions of social and economic progress; but certain elements within those countries are pressing the governments suddenly to revolutionize their economic life—not realizing that this development must come slowly, through gradual industrialization and better



FOREIGN POLICY SPOKESMAN
Governor Herter

utilization of the resources which have at hand.

In addition, these nations are b subjected to strong pressure from Communist bloc, who are telling continuously, "Send missions to Pe send missions to Moscow, and we show you what we have been able t in a very brief period of time from point of view of industrialization. standard of living of our people is ste rising. Our power has risen tremendo and we will soon be in a position to duce consumer goods equaling or stripping the West. We have been to do all this because of our syster government. You had better reapp your system of government and no fooled by the capitalist nations who you it's only through a free-enter system that you can advance quicl

THAT IS WHAT the Communists But what they fail to say is that any

which subjects itself to Soviet aid
s the strong risk of being forced to
render its freedom and independence.
course, the Communist totalitarian
em has had a measure of material
omplishment, but this accomplishment
come only at the expense of human
dom and dignity. As President Eisen-
ver put it, "Tyranny can, for a while,
ctively present a false facade of mate-
accomplishment. But that illusion is
substitute for the freedom that men
women cherish from raising their
dren in family loyalty—choosing their
s or their friends and associates—prac-
ng their religious faith without fear."
he problem of holding together sec-
s of the free world is very serious.
have had large programs of economic
and of military assistance. On the
iphery of the Soviet bloc there are
ay very effective and really deterrent
nding armies—deterrents against Com-
nist encroachment which would cer-
ly occur if those armies did not exist.
se armies are far beyond the eco-
nic capacity of the various countries to maintain. They would be far beyond our capacity to maintain if they consisted wholly of American troops.

RECENTLY I VISITED the Korean border —between North and South Korea. Through a telescope I could see the Communist troops training on the other side. This is not merely an artificial border across which people travel with some degree of freedom—it is an actual battle line 150 miles long. It is being probed practically every day to see if there are any signs of weakness. If troops on the South Korean side were withdrawn today, in 24 hours North Koreans would move in.

If the North Koreans moved into South Korea, a grave threat would be pointed right at Japan. If the Communists moved in without opposition from us, the South Asian nations would feel that we were no longer interested in trying to uphold the independent peoples of the free world against Soviet bloc encroachment. If these South Asian nations were to be won over to communism,

"IN GOD WE TRUST" HAS TO BE MORE THAN A MOTTO
Congress opens its sessions with prayer

Japan would have no choice but to follow suit, and thus the tremendous industrial complex of Japan would be added to the strength of the Communist bloc.

On the economic side, we are faced with a challenge that is growing materially. At the outset of our economic aid program, the Soviets professed to pay no attention to it. They refused to join the Marshall Plan. I think they felt that we were just over-extending ourselves economically in various areas of the world, and that this was an area that they were going to let alone. They have changed their minds. They are today extending and accelerating their economic and technical aid to nation after nation.

What they are actually doing, however, is probing deliberately to find out where the weakest spots may be, where, through a Trojan horse economic infiltration, they can pursue their subversive activities. They are doing this with great skill. They are training their people well before they send them on such missions. They train them in the language, culture, and customs of the nations receiving aid. The Soviets are apparently convinced that, for them, this is the most effective method of gaining the controls necessary to subvert governments.

The cold war has taken on the aspect of an economic war of major proportions. It is a war of a much subtler kind. It is a war of techniques in which we ought to be able to excel. If we cannot excel in the economic field in which we have been pre-eminent throughout the world, the prospect for the future wil dark, indeed.

Consequently, we must have the t nical and administrative skills to m even more effective, and to carry ou a larger scale, the economic aid whic far has been extraordinarily successfu keeping the free world free.

But this is going to be a contin struggle; a struggle in which the forti and the lasting power of the Amer people are going to be tested to the li Unless we read daily headlines of disa or failure of one kind or another fa us, we are apt to think with complace that these things are a long way off. is a habit we can no longer afford.

We must not relax our guard fo moment. Nor can we forget for a ment that this is a long struggle. It well last for generations. Do we h the necessary fortitude? Are we wi to make the sacrifices needed to c on this cold war through economic other channels while at the same time gain and maintain a posture of mili strength to deter Communist aggress

Those, in brief, are the major probl in this nuclear age. There is no sens minimizing them. They are very very troublesome problems. They problems on which the best brains of world are being applied, whether in ernment or out. The government is servant of the people. The governm is expected to provide leadership— necessarily to be followed blindly, b leadership which the American pe are willing to sustain.

Man has mounted science and is now run away with. I firmly believe that before many centuries more, the engines man will have invented will be beyond his strength to control. Some day science may have the existence of mankind in its power, and the human race commit suicide by blowing up the world. —Written by Henry Adams in 1862

HONG KONG

Refugees Are Getting Help

(Photos by Leon V. Kofod)

st spot in the world's refugee situation is Hong Kong. Hundreds of thousands of ese have fled from the Communists in their homeland and crowded into the tiny sh colony. Efforts by governmental and church agencies to resettle them have ed somewhat. Lutheran World Service and its partners are planning added programs he near future. Since the number of places where unskilled Chinese are welcome nited, the problem keeps mounting.

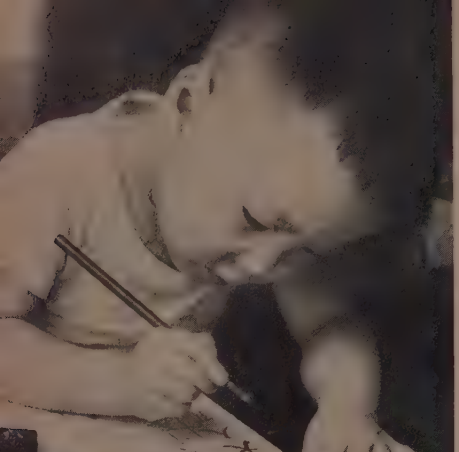
Christian workers find Hong Kong a fertile mission field. Above, a missionary invites refugee children who have been salvaging driftwood to attend classes sponsored mission. Homeless and without schooling, many such children wander the streets.

The response is quick. "Do you re want to be my friend?" the wistful li girl asks the missionary. Fortunately, missionary has some picture papers to g the girl, as she cannot read or write.

Once in the mission school, the child find good times and begin their dela education. "What a Friend We Have Jesus" is one of the favorite hym Through the gifts of Christian people their church relief agencies, the homel and hungry youngsters of Hong Kong able not only to learn about friendsh but to experience it.

ot only children, but the aged are in desperate situations in cities hopelessly crowded with refugees. The struggle for enough food to keep alive requires all trength and energy of even the most stalwart men and women.

hristian friendship and service help at all ages, however. Above, a 91-year-old w of a Methodist minister, formerly of Nanking, China, displays her precious Bible mission worker. The Bible contains comments and sermon notes written by the ter. In biblical tradition, the widow spends her time praying for those in trouble.



A youngster in the mission school i
ders over the Chinese equivalent of A
(left) as for the first time he has an
portunity to learn to read and write.
cent reports have set the number of r
gees stranded in Hong Kong at 750,
Some can be resettled in Formosa, but m
face an almost-hopeless future in an
much too small to support them. Ch
agencies work with the United Nat
Relief Fund to provide for their mini
needs.

Christian missionaries try to bring s
itual nourishment as well as bodily. Ot
beside children or the aged can be
from the Gospel message, and a mis
worker *(below)* rides out to a troop
campment to distribute Christian tr
and to invite the soldiers to Bible clas

UEST SPEAKER. The Rev. Joseph Uhrig, Washington television preacher, addresses n at noon devotions. Robert Pandolfi, who pioneered the program, is at his left

Bibles On the Lunch Table

Daily Devotions Enrich Lives of Capital Airline Workers

HAROLD J. FLECKNOE

WHEN THE LUNCH BELL rings in the gine overhaul shop of Capital Airlines Washington, D. C., National Airport, ployees reach for their Bibles and dwiches at the same time.

Formally known as the Bible Study oup, the men are taking part in a non-ctarian program designed to bring more ligion to everyday life.

As the sounds of machines die down, e men gather in a corner of an airplane ngar, bow their heads and listen oughtfully while one of their number ads a verse from his Bible. After he ishes, the men munch their lunches d discuss the meaning of the words.

Once a week, pastors of nearby urches and prominent laymen are in-ted to speak at the devotions. The guest speakers are from many faiths. The only requisite is that they be able speakers who can provide some thoughtful message.

The program started in a humble way when mechanic Robert Pandolfi and three of his fellow workers met informally last year for prayers. Before long other men in the shop became interested and appeared regularly when the noon hour bell sounded.

A WASHINGTON NEWSPAPER editor heard of the program when the group numbered about twelve men and dispatched a reporter and a photographer to provide a story and photograph for its readers. The public was pleased, and Capital Airlines officials gave their blessing to the program.

Mr. Pandolfi says he got the idea for

the devotions from a friend in Philadelphia, who had started a similar program in his own shop. Curiously enough, the Philadelphia devotions evoked little interest until Mr. Pandolfi suggested to his friend that he try adding guest speakers also. The advice was taken, Mr. Pandolfi says, and the interest was revived.

The Capital Airlines devotions became so popular that men in another hangar started a second group at noon. (They were too far from the original group to take part in its meetings.) Men on the night shift were not to be denied. A group of them started its own sessions, meeting from 8 to 8:30 P.M. At present, the regular attendance of the three groups numbers about 65.

Although a break-down by faiths is not available (or even desired), Mr. Pandolfi says that the original group includes these and others: Lutherans, Presbyterians, Methodists, Pentecostal, Apostolic, Baptists, Christian Church and Catholic visitors.

Fred Edwards ponders meaning of a verse

Close attention to Word given by Gera Ross, Emiel Mariast and William Harr

ALL OF THE MEN taking part are i spired by the words of St. Paul, whi set the mood for the devotions: "For am not ashamed of the gospel of Chris for it is the power of God unto salvati to everyone that believeth . . ."

Mr. Pandolfi and company officials s that the religious sessions have had great effect on the morale of the me Last Christmas, for instance, several hu dred of the airline's employees took pa in a special noon devotion. Guest speak was Jennings Randolph, assistant to t airline president and a former congres man from West Virginia. The progra was longer than the customary half-ho because officials told the men not to c short their prayers for work on that da

AFTER THE regular half-hour devotio are over, the men do not tuck religion t the back of their minds, says Mr. Par

stening, each in his own way: Emmett Hetzer, shop inspector, puffing his pipe; George dkin, holding open Bible, and Fred W. De Voe, munching on contents of his lunch box

olfi. From his own observations and by lking to the men, he has learned these ings:

The devotions have brought the men id their families closer together. The en discuss the program with their wives id children and have a new sense of re- xation. Family worship has increased ccordingly.

There has been a curtailment of vul- arity in the shops. Former lunch-time iversions such as playing cards for akes are seldom seen. In fact, one con- rmed gambler has been reformed. One an has given up smoking because "It not a good testimonial for a Christian fe."

The devotions have brought the work- rs themselves closer together in com- adely spirit. One of the original group vho was transferred to another job within ne airline asked to have his lunch hour hanged so he could continue to take part in the devotions. Another man has taken a six-months' leave of absence to attend a Bible school in Richmond, Va.

WORD OF THE DEVOTIONS has spread to television viewers in the Washington area, through the Rev. Joseph Uhrig, television pastor of the Hand to Heaven program. Mr. Uhrig appeared as a guest speaker at one of the devotions and was so impressed by the men that he decided the public should know of their religious activity. The opportunity came when he was conducting a ten-hour religious telethon. Mr. Pandolfi, as his guest, told how the program works and how it began.

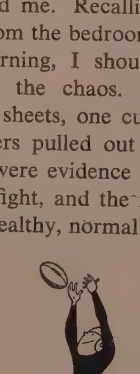
Where the program will lead from here, Mr. Pandolfi does not know; but he is certain it will continue to grow. He has been pleased to learn that Bible study groups have been started in two factories —in Wisconsin and Virginia—as a result of Capital Airlines' devotions.

DUSTING AND DREAMING

The toys and trophies in the boys' room told their mother a story of past growth and of future promise

By ISOBEL C. LETTS

As I ENTERED the room, the utter confusion startled me. Recalling the shouts and noises from the bedroom after breakfast that morning, I should have been prepared for the chaos. Beds trailing blankets and sheets, one curtain hanging askew, drawers pulled out and desk-top littered—all were evidence of a wrestling match, sock fight, and the natural horseplay of two healthy, normal boys!



Thankful for an hour in which to restore order, I plunged in with hands, duster, mop, and vacuum. As I worked, my mind was as busy as my body. Was it possible to channel the boundless energy and limitless vitality of growing boys into good outlets?

Athletics had challenged and interested our boys. As I straightened up the closet I saw Bob's baseball shoes which now awaited another Little League season. In the corner, Don's tennis racquet stood until warm weather would return. Down in the basement, a worn football gave mute evidence of the hard usage it had received this past fall. A bar-bell set which our older son had requested last Christmas, had been faithfully used every day to strengthen muscles. On the bedside table were a variety of sport magazines, which our boys read from cover to cover.

"CAN THIS interest in a strong body and athletic prowess be carried too far?" I asked myself. There were times when sports seemed to blind a boy to other worthwhile activities, or when a strong arm had not obeyed an inner control and injured a younger child. If Don tried out for the football team next year as planned, would other good interests suffer?

As I dusted the top of his chest, I lifted s cherished Cubmobile Derby trophy. ow excited the whole family had been nen the homemade car had come in cond in the race! Mementos of weeks ent at Boy Scout camp were visible on e desk, but now his interest in scouting as waning. Instead of tying knots and arning first-aid, Don now was thinking ore of military things. There on the elves above his desk were models of ps, tanks, machine guns, and army icks. "Should we parents be doing ore to combat this glamor which surunds the military?" I asked myself.

Although a nation must be strong ough to discourage attack by an aggressor, I wondered if we had talked ough with our boys about the duty of hristian people to work for disarmament nd peace, and the ideal and achieveents of the United Nations. As I relved to do more of this, I nearly tripped nd fell over the case of Bob's French rn, and immediately I felt better.

As I caught my balance, I seemed to e my boy in better perspective. His owing appreciation of music was the uit of encouragement from home and e school bandmaster. With joy I reilled the many hours we had spent in aying and singing hymns, carols, and n songs. Now this early exposure to usic was bearing fruit in skill on his wn instrument.

JUST THEN my hand knocked over the "Hints for Good Study," which had been leaning against his books. I smiled sympathetically. What a struggle for an active boy to sit still long enough to master the daily assignments! The lure of television, the comfort of a sofa with magazines handy, the boys who gather nightly at the nearby ice cream store—all offered temptations to escape from the discipline of learning. My hopes were high as I recalled his conscientious planning of time for study.

I pushed the dry-mop under the desk, abruptly reminded of the limitations of parents! There, dust-covered, were the chemistry and microscope sets, which we had given with some sacrifice to our boys on previous Christmases. Aware of the great opportunities open to scientists today, we had hoped to inspire a budding scientific interest. But they showed no inclination to fit *our* mold!

MOVING OVER to Bob's chest, I saw an array of bottles to rival any movie star's dressing table. The labels on the jars read: "Birthday Presents," "Club Dues," "Spending Money for *Me*," "Mercy Money," and "Foreign Missions." My heart was touched as I saw the "Spending Money for Me" jar was empty. "Club Dues" held the required ten cents exactly. "Birthday Presents" jar held an adequate amount for a brother's approaching natal day.

Bob had explained to me the difference between "Mercy Money" and "Foreign Missions" recently. The former included many worthy causes, such as Red Cross or UNICEF, while the latter was specifically for our church's work overseas. Once again I thanked God for Sunday school teachers who teach stewardship of talents along with the lesson!

As I opened the bedroom door to bring

the vacuum in from the hall, the newspaper bag fell off the knob. What stories that bag could tell, if it had a tongue! It could boast of the ways in which Don has grown: in learning to please his customers by placing the paper carefully in the desired spot; in learning to keep accounts and to divide his profits among a savings account, church, and spending money; and to follow through on a responsibility to the best of his ability in all kinds of weather, and in a real emergency to know the assistance members of a family give each other gladly.

AFTER I HAD picked up my dustcloth and rolled the vacuum into the hall, I turned to enjoy the sight of a clean, orderly room. I knew it wouldn't stay this way very long, so I feasted my eyes on it. A room surely reveals intimate knowledge of its inhabitants, I mused. In a few years, a college banner, the photograph

of a fiancee on the dresser, or our son's picture in military uniform would reveal a further stage in our boys' development.

"How will they meet new responsibilities and greater temptations away from home?" I asked myself anxiously. Then the room seemed to send back an answer to me—from the picture of Christ on the desk, from the box of envelopes on the chest, from the worn Bible, and the white carnation left over from ushering at church Sunday.

DO IT FOR JESUS!

By AMOS JOHN TRAVER

Some people are hard to love. We can help them only when our love for Christ makes it possible for us to see them through his eyes

"THERE ARE some folks I simply cannot love."

The young woman making that statement had just come through a disillusioning experience. With the best motives in the world she had tried to make friends with one of the girls in her school. The girl was from "across the tracks" and had seemed lonely. But to every advance made there was surly refusal.

The fault could have been hers. Maybe she put a bit of "Lady Bountiful" into her invitations. Maybe she seemed to be patronizing. In any case she was satisfied that Jesus' command to love everybody required some amendments.

CERTAINLY YOU would have to be a saint to love some people. They are unlovable, unappreciative. They may accept what you do for them but they question your motives. Some are so positively vicious that it would require a spiritual X-ray to see any signs of the image of

od in their lives. Many Christian social orkers are trying to help men and omen so low that, as Billy Sunday put "they have to reach up to touch bot- m."

Jesus understood all this. His answer that we love the unlovable through him. he motto of Inner Mission is "For Jesus' ake." In the parable of the judgment ay in Matthew's Gospel Jesus put him- lf between his disciples and those they rved. "Truly, I say to you, as you did to one of the least of these my breth- n, you did it *unto me*." "Unto me" is ie foundation appeal for loving service.

ALL THROUGH Jesus' ministry he was ntering faith and life in himself. In any ther teacher the use of the pronouns "I" nd "me" would have been unpardonable. Follow me," "Come unto me"—these re his calls to discipleship. His personal acrifice of love for us calls for a response f love. "We love him because he first ved us." The young woman could not ve the girl who was unresponsive, but ie could love Jesus. And when she had arned to love Jesus enough, she would lso learn to love those for whom he died.

Problems of personal service are com- licated. Much of our service must be one through organizations and institu- ons. Boards and agencies do the front- ne service in missions and evangelism. ur part often becomes little more than lling a church envelope or writing a heck.

In Jesus' day charity meant placing oney in a beggar's cup. Today indirect ays of helping are far more effective. When we see Jesus as the first receiver f our gifts we can translate our love for im into our giving.

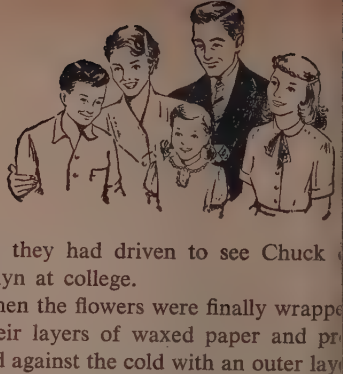
IN THE EARLY 1920's the missionary f the Inner Mission Society of New ork City was Dr. F. H. Buermeyer. He was a most unusual person who devoted his life to prisoners and their families. When I first knew him he was well in his seventies, a slight-built, dignified clergyman looking the part of a parish minister. He was a musician of ability with one hymn—number 570—to his credit in our Common Service Book. His interests were scholarly and cultural. Like Albert Schweitzer he would not exploit these talents but devoted himself to those who needed him most.

ONE DAY I came early to a committee meeting. Soon afterward Dr. Buermeyer came in and dropped into a chair with a sigh, saying, "What a battle I have been through."

Then he told this story: a prisoner's family lived on the third floor of a walk-up apartment house. There a sickly wife was trying to look after several children while the father was doing time in Sing Sing. She was not a competent housekeeper. On this morning Dr. Buermeyer was to take a basket of groceries to this family. He was not feeling well himself and the thought of entering that dirty, smelly apartment was almost too much for him.

The closer he came to the apartment house the harder it was to keep moving. When he got to the bottom of the stairs it seemed as though he could go no farther. But he climbed the stairs and finally put his hand on the broken door knob. And then, in his own words, "I thought my arm was paralyzed. I could not go in." How long he stood there he could not tell but suddenly it seemed as though a voice spoke to him, a voice he somehow knew. "Buermeyer, come on in. I am in here."

"For the first time," he said, "I really understood what Jesus meant when he said, 'You do it unto me.' "



FIVE MAKE A FAMILY:

UNHAPPY SUNDAY

IT WASN'T UNTIL the ushers were taking up the offering that I noticed the Mawsons were not in church. "Did Claire and Charlie go away for the weekend?" I whispered to Dan.

He looked at me in surprise, knowing how much I dislike people's talking in church—especially about other people. Then he glanced unobtrusively around the congregation. He looked back at me and shook his head, as though to say, "They're not here, but I don't know where they are."

Pete, too, was looking at me questioningly. I smiled at him as we rose with the rest of the congregation. Returning to the service, I added my own silent petition to the general prayer. Maybe one of them had a touch of the flu and the other didn't like to leave the house.

AFTER THE SERVICE I hurried to the chancel to help Florrie Buch get the flowers ready to take to the sick. We chatted about practical things like the way it was working to have the altar guild serve as a subcommittee under the Christian service chairman of church women, but under the superficial conversation I was noticing that the Mawsons were not on the pastor's list of people to receive flowers from the altar. If there was anything seriously wrong, he would have known it. And surely they would have run over to ask us to help, Sunday or no Sunday.

I was probably making a mountain out of nothing. They might just have decided to take a morning to sleep late, although that was very unlike them. More likely they had driven to see Chuck Marilyn at college.

When the flowers were finally wrapp in their layers of waxed paper and pr tected against the cold with an outer lay of thick newspaper, I hurried to the ca Dan had started the motor.

"YOU LOOK BEAT," Dan observed. "Th kids have gone on. Want me to drop yo there and take the flowers myself? I' practically an honorary member of th altar guild, you know—in fact, of th whole ULCW!"

"You're sweet, but I'm not really tire Besides, Karen will get things organize at home if I'm not there. When I arriv I'm expected to take over. Today I' appreciate a vacation."

"Oh, well, if you're just lazy, I'll b glad to co-operate." The car slid awa from the curb. "Where to?"

The errand didn't take long, eve though I stopped to talk for a few min utes at the Detrands. Bill sprained h ankle last week and he's like a caged bea according to Doris. However, he wa pleasant enough to me. In fact, h seemed really touched that we ha thought enough about him to bring hir the flowers.

"Funny," he observed, "men aren supposed to like to get flowers. We're sup posed to be hard boiled and leave th sentiment to the women. But I must sa I appreciate the fact that the people a the church care about my being house up."

I was about to suggest that Dan com

n for a minute, but Doris glanced first t her watch, then at the clock on the nantel. Evidently her dinner was almost eady. I gave Bill the church bulletin. Just so you don't lose touch with what's oing on in your absence. Now I must un. Behave yourself."

Back in the car I remarked, "Don't pare the horses," and Dan didn't. We roke no speed limits, but we wasted no ime. As Dan pulled on the emergency rake in the drive, he said casually, Think I'll run over and see if Mawsons re home. I'll be back before you have inner on the table."

"Good idea. I'll enjoy my dinner more f you find they are away or that some rifle kept them from the service. They o rarely miss I can't help worrying."

I WALKED INTO a deserted kitchen. A owl of half-whipped eggs showed that Karen had started frosting for the cake. She must have left hurriedly, for the beater was still in the bowl and the sugar and water mixture stood in a pan on the stove.

From upstairs came shouts and screams. I rushed up to such a scene as I've never encountered in our house. Karen was screeching at the top of her lungs, "Give it here, you little monsters! Give it to me! You're hateful!"

"Here, Susie! Grab it!" shouted Pete. Karen grabbed his hair with one hand and tried to twist his arm with the other. Meanwhile Susie leaped from behind her to take the little black book Pete was holding at arm's length beyond Karen's reach. Karen gave her sister a quick kick in the shins, which brought forth a howl that turned into a yell of triumph as Susie seized the book and raced from the room—straight into my arms.

"What on earth?" I exclaimed. "I never heard such goings on in my life!"

Karen raced to me sobbing. "They're horrid! They're hateful! Mother, oh, Mother!"

Pete and Susie stopped in their tracks. Susie still held the book which I now recognized as Karen's diary.

"GIVE THAT TO ME," I commanded, cradling the weeping Karen in one arm and holding out the other hand firmly. Susie handed over the leather-bound trophy as though it burned her fingers, then cowered back toward Pete whose shoes seemed nailed to the ground.

"We weren't really going to read it," he protested. "We just wanted to make her mad."

"Then you should be very proud. You have certainly succeeded." I lashed the words at him with all the disappointed anger I was feeling.

Now that the marines had landed, Karen was regaining control of herself, although her voice came in deep gasps. "They found the key to my table drawer and they took my diary. That's stealing! They're thieves, that's what they are—thieves!"

By this time common sense was returning. It had been a blow to come home from doing a work for the church and find the devil had moved in on my own household, but it would do no good to help him by doling out hasty and perhaps unjust punishments.

"Go to your rooms, Susie and Pete. Karen, go wash your face. I will keep your diary."

It was a relief to hear Dan's footsteps in the kitchen. This was a situation that called for a united parental front.

But his words drove even this family crisis from my mind. "Connie," he said as I met him at the bottom of the stairs, "Charlie has had a bad collapse. The ambulance will be here in a few minutes."

ASHES AND DOUGHNUTS

TWO RECOLLECTIONS from childhood come to mind whenever I think of the beginning of Lent. On the day before Ash Wednesday—Fasnacht Day among the Pennsylvania Germans—the table always held a dish piled high with doughnuts, and at every meal we sank our teeth joyously into those soft, sugar-covered delicacies. That night as we went to bed, the last word was one of warning, "Don't forget, tomorrow is Ash Wednesday, and the last one up has to take out the ashes."

If any explanation was given for these two unrelated events, I do not recall it. Pennsylvania Dutchmen *always* ate doughnuts on Fasnacht Day (a habit I still unconsciously follow), and, since very few Roman Catholic families lived in our neighborhood, the only ashes I knew at that tender age were those from the furnace in the basement.

Years later, as a parish pastor in eastern Pennsylvania, I found some explanation for those two memories.

LONG BEFORE the white man ever stumbled upon the shores of North America, the season of Lent was a time of penitence. From very early days the church had set aside the time before Easter (at first several hours, then a week or more, and finally the forty days we now observe) as a time of fasting and prayer. At least that's what it was supposed to be. But as is so often the case, it was easier to fulfill the outward observances than to practice the spiritual exercises directed by the church. Thus Lent was a time of denial. Strict laws were set up to regulate what a man ate and how he entertained himself.

Because rich foods and merry-maki were forbidden to him in this seas medieval man did the next best thi Knowing that he would have to do wi out these "forbidden fruits," he ch the last few days before Lent to st himself.

In different sections of the churc domain this "throwing-off the reins" to on different forms. In Northern Euro all of the cooking fats were exhausted the preparation of mountains of past In England they made pancakes. T Germans gave us the potato doughn grandfather of the modern pastry-wi a-hole. Because these foods had to consumed before Lent began, the day w called *Fasnacht* (the eve of the fast), a the doughnuts, *Fasnacht kuchen.*

Today for most of these Americans German descent there are no church la to regulate their dietary habits, but custom still continues. In some cong gations, a group of women will w through the night preparing *Fasnac* which are later sold at the church to ra money, a practice definitely not in ke ing with our concept of stewardship.

ANOTHER NAME for the day is Shr Tuesday and comes from the old An Saxon word "shrive," which means make a confession or to be absolved.

Along with this increased kitc activity, the people of the Middle A seized upon the last few days before L for a time of increased merry-maki Parades, parties, dancing, and ga brought with them an exciting, and quently an immoral, play-time. One finds in many sections of Europe the t

nown as Carnival, which comes from wo Latin words meaning "Good-bye to neat." And in our own country, the French who settled Louisiana gave us the ustom of the Mardi Gras (French for fat Tuesday").

Except for the commercial value in ttracting tourists, such customs have lit-le significance. In some parishes of our hurch, attempts have been made to hold ongregational socials on the day before ent ("Pre-Lenten socials," I've seen ad-ertised in church bulletins), but the ef-ort to distinguish between pre-Lent and ent has little effect upon most evan-elical Christians. "After all, nobody's oing to stop me from eating a doughnut n Ash Wednesday or even on Good riday if I want to."

I'VE HAD LESS success in associating the iles of grey dust I had to shovel out of he bottom of our furnace with the first lay of Lent. A similarity of names per-aps, but that's about all.

Early in the church's life ashes did play more important part. Persons who for isciplinary reasons had been excluded rom the church's communion had to un-ergo a rigorous time of penitence, to how they were honestly desirous of re-dmittance. For long periods they were ot permitted to attend services, but had o sit on the church steps, oftentimes arbed in sackcloth (to curb their van-ty). And on their heads, as a further gn of their humility, ashes were poured.

In those early days, it must be under-tood that the prayers used with the im-osition of ashes were for the blessing f the penitents, not the ashes. Unfor-unately, what had been a meaningful ct became only a ceremony. In time very Christian went to church on Ash Vednesday to receive ashes. Kneeling t the communion rail, a person saw the priest approach, dip his thumb into a small silver dish filled with the ashes of the palms from last Palm Sunday, and felt the mark placed on his forehead as the priest said: "Remember, O man, that thou art dust and to dust thou shalt return." The prayers associated with the ashes by this time were no longer in blessing of people, but of the ashes. And today, particularly in the cities, one can on Ash Wednesday see men, women and children, hurrying about with great grey spots on their foreheads.

THE PRACTICE was rejected by the Reformers, and rightly so. Yet there is something to be said for the symbolism. I recall that as a seminarian I assisted a conscientious pastor whose ministry was most effective. Certainly the last to be concerned with the frills of worship, he still felt that there was a teaching value in the practice. It never got further than that. His good wife drew the line. "If that happens here, I'll go to Pastor —'s church!"

In these days when death is a subject that is avoided in polite conversation, we need the reminder that goes with the ashes. We use it in the burial service, "Ashes to ashes, dust to dust . . ." Even this reminder is lost when under the growing influence of undertakers it is more often ". . . geraniums to geraniums, chrysanthemums to chrysanthemums . . ."

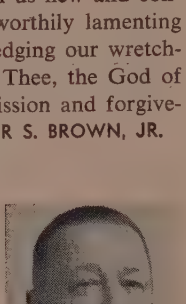
ANY ATTEMPT to introduce the use of ashes of Ash Wednesday in our churches is met with the clear strong words of the Gospel for the day. One wonders if Roman Catholics who piously receive the ashes each year do not see the inconsistency between this practice and the distinct admonition of the Lord. But then these words, which are the same in Lutheran, Roman Catholic, and Episcopalian churches, are seldom read to Ro-

man Catholics in anything but Latin so their force is lost.

Penitence is not something we wear on our forehead. Fasting is not done in order to boast. Both lessons for the day make this clear. This does not mean that we do not fast. Both the prophecy of Joel (2:12-19), the Epistle for the day, and the Gospel tell us to fast and how to do it. Rather is the emphasis for the time of Lent that of the Collect:

"Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness . . ." —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Drop-outs

QUESTION: We have three children whom we have tried hard to rear in the Christian faith and in the church. I thought we were succeeding, but now Ralph, 17, and Louise, 19, have broken away from the church. I am still making an effort to keep Marie, 13, in the church. I don't want her to follow the example of her brother and sister. I have talked to the older ones, even argued, but I get nowhere with them. What could have caused them to drift away?

REPLY: The scientific coloring of almost everything today has given its character to the environment of young and everyone else. It encourages them to assume an attitude of question a uncertainty toward anything wh cannot be demonstrated before th eyes. Furthermore, young people our cosmopolitan atmosphere brought into contact with a variety religious and nonreligious views, ra and national customs, literature varied quality and influence, and sc teachers whose influence is not v constructive.

It should be remembered also t the teen years are a period of awak ing of a number of human charac istics which were quiescent in childhood years—eagerness for dependence, adventure, and self pression, along with the new powe reason, strengthened emotions, ea curiosity, the influence of other ado cents, new interest in romance, concern about the future. Some these items, and others, prompt yo people to doubt, experiment, expl question, and to make assertions which they are not certain, as wel to do things which they themse question.

If you have been very demand expressed puritanic ideas of right wrong, assumed a legalistic view of Bible and its teachings, or disregar the aspirations or preferences of young people, you have helped bring about your present probl Coercion, or anything resembling tends to arouse a negative respo

The future cannot be predicted. if you create a democratic home mosphere, welcome any express refrain from faultfinding, try to helpful when the way for it natu opens, and be calmly faithful to y church you will probably be doing most effective thing. The "wander will probably return in due time.

guide to bible study

ou need a special dictionary to elp understand the Bible when ou read the King James Version. Words have changed in meaning

y LUTHER A. WEIGLE

ords that have acquired worse meanings

A NUMBER OF WORDS used by the King mes Version in a good or at least harmss or neutral sense, now have acquired orse or more violent meanings. "Base" mply meant "lowly" or "humble"—"I, aul, who in presence am base among ou" (2 Corinthians 10:1). "Vile" was worse—"our vile body" (Philippians 21) is rendered by the Revised Standd Version "our lowly body"; and the or man's "vile raiment" (James 2:2) "shabby clothing."

"ADDICTED" was then employed in a od sense but now is generally used of d habits. The KJ rendering "they have ddicted themselves to the ministry of e saints" has been changed in RSV to ad, "they have devoted themselves to e service of the saints" (1 Corinthians 5:15).

The word "unspeakable" tends to be plied now to bad rather than to good ings; the Revised Standard Version erefore has "Thanks be to God for his expressible gift!" (2 Corinthians 9:15), d "rejoice with unutterable joy" (1 ter 1:8).

The word "covet" was used for earnt desire and zeal for the higher things life, as well as for inordinate passion r its more material comforts (1 Corinians 12:31). The word "convenient" as applied to what is fitting and proper instead of to what suits one's personal ease or comfort or lies near at hand (Ephesians 5:4).

To "tempt" was sometimes used in the sense of try or test, without the present implication of seeking to lead into evil (Mark 12:15).

The "barbarous" were simply people who did not know the Greek language or share in the Greek culture (Acts 28:2). The "feeble-minded" were not mentally deficient, but simply faint-hearted (1 Thessalonians 5:14). The "Libertines" who appear just once in the Bible (Acts 6:9) were not loose livers, but respectable freedmen, who had a synagogue in Jerusalem.

When "suffer" means "let"

THE WORD "suffer" is used by the King James Version of the Bible in two quite different senses. It is used, of course, to translate the Hebrew and Greek verbs which mean to endure hardship, pain, affliction, insult, penalty, and the like—there are 69 cases of its use in this sense. But it is also used 60 times to translate Hebrew and Greek verbs which mean to let, allow, or permit.

The Revised Standard Version eliminates the use of the word "suffer" in the sense of let or permit, and retains it only when it is used in the sense of undergo or endure. It thus removes a confusion for which there is no warrant.

A LITTLE GIRL asked her mother, "Why does Jesus want little children to suffer?" The mother replied, "He doesn't. What makes you think so?" The child said, "That is what they taught us in Sunday school today."

But the meaning in the Greek is unmistakably, "Let the children come to me, and do not hinder them." The word "suffer" is rejected by all modern translations of this verse.

BOOKS

IMPROVING PREACHERS

Design for Preaching. By H. Grady Davis. Muhlenberg Press. 307 pages. $4.75.

This is a basic book for any pastor who wants to improve his preaching. (Warning: If you *don't* want to, this book will make you *want* to. When I held up one of my own sermons to the light of this book, the need for improvement was obvious. More significant—the *way* to strengthen it was equally evident!)

Anybody looking for "helpful hints on how to get sermons out in a hurry" will not find them here. This is a textbook on preaching, not written for skimming but for study.

Don't be misled, however. It is not merely a study book for beginners—it is a yardstick by which the most experienced pastor can measure his craftsmanship in preaching. It will stir the reader to examine his sermons more closely and show him how to strengthen them. Preaching is fundamental in the work of every minister. This is a giant stride in making it more effective.

In chapter one Dr. Davis constructs a "design for a sermon," built around the idea that a sermon is like a tree. In following chapters the reader sees that design unfold, with a constant change of pace that makes for interesting reading.

Points of emphasis are driven home by means of outlines, examples, dialogues, hymn structures, and by the thoughtful analysis of sermons written by various masters of the preaching craft—Fosdick, Barth, Channing, Spurgeon, Scherer and others, as well as some by beginners in preaching.

At the end of each chapter there is a chatty section called "Suggestions," in which the author takes the reader aside for a moment and encourages him in his own efforts. The book progresses naturally and logically from the conceiving of the sermon to its delivery, each of the 15 chapters flowing smoothly into the next. Its concern throughout is with principles and methods of sermon preparation, rather than with content.

Since the book is solid and interesting the way through, one hesitates to select standing parts. This reviewer was pa ularly impressed by the section "Writing the Ear." This essential part of preac preparation seemingly does not have attention it deserves on the part of m pastors. Here particularly Dr. Davis the bull's eye. Any pastor willing to a the material to his own preaching is bo to improve the construction and deliver his sermons.

Dr. Davis is well qualified as pas preacher, and teacher to write on this ject. Since 1937 he has been a professo Chicago Lutheran Seminary.

Mansfield, Ohio CARVETH P. MITCH

MANUAL OF PRAYER

Private Devotions for Home and Ch Translated and Compiled by John Jo Stoudt. Christian Education Press. 173 pa $3.

Mr. Stoudt has brought together from Reformed tradition prayers for both pu and private worship. The names of Zwi Tersteegen, Zollikoffer occur. Prayers prayer-hymns from Huguenot, Hunga and Scottish hymnals are included, a with many from the standard eightee century Marburg Hymnal. He also incl prayers from early nineteenth-century P sylvania sources, such as the Reading Pr Book, Allentown Prayer Book, and Guldin's Prayer Book.

However, a good portion of the collec comes from Lutheran sources (Luthera you include in this term the peculiar a rations of pietism which produced a s of devotional literature). Thus the na of Starck, Habermann, and Arndt occur quently and put the peculiar pietistic st on the whole collection.

This whole field of devotional litera has been little studied by scholars and t is no way of telling how much of original or simply reworkings of

nodels. Unfortunately this collection does ot contribute greatly to this needed study. will have value, not as a manual for per- nal devotions, since it is not suited to this urpose, but rather as a collection of ources, though here too it is not always lear which translations are the editor's and hich are not. JOHN W. DOBERSTEIN
Philadelphia

WHAT CHRISTIANS BELIEVE

Beliefs That Matter. By Ganse Little. Westminster Press. 142 pages. $2.50.

When many are anxious for divided Protestantism to "get together," an unhappy by-product of "federated" and "community" churches is the oft-expressed view that "it doesn't make much difference what a man believes, so long as he is sincere." It is doubtless the desire to correct this sort of thinking which prompted this book. This is a series of sermons the author preached while minister of the Broad Street Presbyterian Church in Columbus, Ohio, and reworked for preaching on the National Radio Pulpit during 1956.

The author has carried out his purpose to make "real and helpful and vital the faith of our fathers.'" In seventeen sermon-chapters he stresses as "Beliefs That Matter" (to name a few), The Sovereignty of God, The Reality of Sin, The Victory God Gives, and The Means of Grace.

The average layman obviously need have no fear of tackling this book, since the material was originally aimed at the man in the pew. The book is readable, although his reader is conscious that the author is preaching. Dr. Little makes skillful use of illustrations, many of them original. He delights in colloquial expressions.
ROBERT G. BINKLEY
Millersburg, Ohio

CONFLICT IN SOUTH AFRICA

Big City Zulu. By Gunnar Helander. Translated from the Swedish by Margery Osberg. Augustana Press. 235 pages. $3.50.

This is a fine novel by the author of *Black Rhapsody*. The story is weak, but the description and characterization are excellent.

The background is the sordid "location," the squalid city of Stoneville near Johannesburg where a grim struggle is fought between the whites and the Negroes. The only physical and spiritual light shining into the dark slums is from the walled mission station located at the edge of the city.

The characters and the situations are fascinating: the Swedish missionary, and Hlongwane, the native African pastor; the vain longings and efforts of the Zondi (Zulu) family to reach higher social and economic ground; the odd attitude of members of the Swedish colony toward the missionaries and the natives; and the constant skirmishes between natives and white and black policemen.

The reading of this interesting novel will make any unprejudiced reader righteously indignant about the cruelty and injustice against Negroes in South Africa. It also caused this reviewer to wish that the prejudiced whites in South Africa might be transplanted to some country where there is a very small minority of whites living among a very large majority of Negroes—as in Liberia, West Africa, and the Virgin Islands—in order to appreciate the flourishing education, culture, and wealth among the Negroes in these places, and to learn about the admirable way in which the two races live together. JENS LARSEN
Irving, Illinois

John Wyclif and the First English Bible. By P. W. H. Frederick. Published by the author, Fremont, Nebraska. 46 pages. 75 cents.

Dr. Frederick lectured at Central Theological Seminary, where he is professor emeritus, on Wyclif and his Bible translation, and was encouraged to put them in pamphlet form. The result is a brief but scholarly treatise on the great 14th-century Reformer.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

Stewardship Effort Praised By Synod President Knudten

By RALPH I. SHOCKEY

TRENTON—Synod President Edwin H. Knudten had a "well done" for pastors and congregations of New Jersey this month as the synod topped the list of synodical apportioned contributions to the church-at-large. He commended synod churches for the "remarkable spirit" evidenced in the achievement.

New Jersey Synod congregations gave $289,410.08 to the ULC treasury—115.53 per cent of the apportionment, and oversubscribed the Lutheran World Action appeal by 4 per cent with an offering of $56,267.

Urban Church Problems Explored

PROBLEMS facing the urban church in a changing neighborhood will be discussed by Lutheran pastors in New Jersey at two workshops at Grace Church, North Arlington, March 4, and Temple Church, Pennsauken, March 7. Leaders for the workshops include Dr. Edward D. Wilkens, the Rev. Walte Kloetzli, Jr., the Rev. Charles Carroll, th Rev. Rufus Cornelsen, the Rev. Robe Bauers, and the Rev. Orval Hartman.

Wagner Calls Church Workers

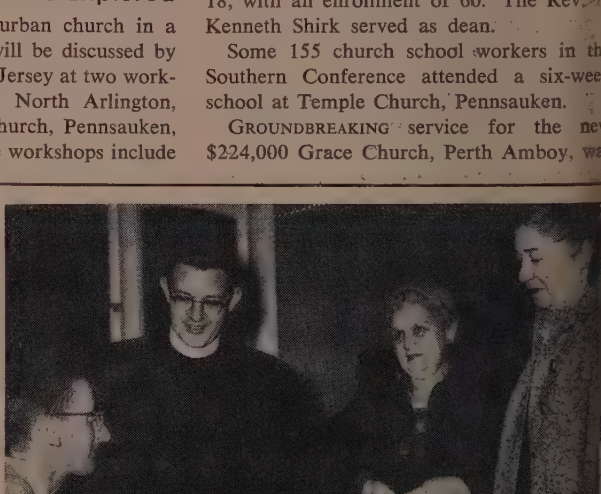
OVER 800 church school workers fro the synod will attend the church worke conference at Wagner College, March 2 Workshops are planned for all grades a age groups under the guidance of 25 leade from the eastern seaboard.

EIGHT Lutheran churches in the Ne Brunswick area held a leadership school St. Luke's Church, Dunellen, Jan. 14-Fe 18, with an enrollment of 60. The Rev. Kenneth Shirk served as dean.

Some 155 church school workers in th Southern Conference attended a six-wee school at Temple Church, Pennsauken.

GROUNDBREAKING service for the ne $224,000 Grace Church, Perth Amboy, w

CHURCH WORKERS' institutes were held in several areas of the New Jersey Synod this winter. Rally point for workers of 13 congregations in Union County was Calvary Church, Cranford, where 120 enrolled. Shown at registrar's desk is Harry Cree accepting registrations from Mrs. Joseph Madaio and Mrs. Harry Wessels of Hillside, N. J. Pastor Robert E. Heffner of Mt. Kisco, N. Y., an instructor, looks on.



Participants register for church workers' institute in Cranford

Leadership courses were offered in several areas of the synod

he first step in the relocation of the church and construction of a new parsonage. Growth of the congregation and lack of facilities made it necessary to leave the location occupied since 1904. The Rev. Herbert F. A. Hecht is pastor.

Jersey City Church to Build

CHURCH and parsonage at St. John's Church, Jersey City, will be razed to make room for a new $257,000 brick structure designed to seat 360. Substantial financial progress toward the building fund had been made by the former pastor, Dr. Harold Haas, now secretary of the ULC Board of Social Missions. The Rev. Arthur Hergenman is the present pastor.

CORNERSTONE for the new educational building of St. Luke's Church, West Collingswood, was laid by the Rev. Richard Treadick, pastor.

DELAWARE TOWNSHIP mission field is under the development of the Rev. Peter Fish. The first service will be held in March.

SURVEYS of parish bulletins from synodical churches indicate poor attendance at annual congregational meetings, although increased budgets were adopted. Increase in giving was noted among the churches. More women were elected to serve on church councils, among them the first woman in the 36-year history of Grace Church, River Edge. More plans were made for expansion of facilities.

CAMP BEISLER received a $5,000 gift from its founder, Henry Beisler, who has now given a total of $50,000 since the camp was opened by the synod.

OWA

ynod Buys Lake-Side Farm or Development as Camp

By ALFRED J. BEIL

DES MOINES—The Iowa Synod has purased a camp site on East Lake Okoboji, ar Spirit Lake.

The 133-acre farm cost $60,000. It has a half-mile shoreline on one of the greater lakes in Iowa. Committees for camp development, programming, and financing have been appointed.

Einer Juel, synodical treasurer and chairman of the camp finance committee, reports that the first $10,000 payment has been made.

The committee is sending out promotional material to help the congregations raise $20,000 during 1958. The remaining $30,000 is to be raised in 1959.

A proposal will be brought before the synod convention to raise $200,000 as first step in the construction program. It is suggested that Rogate Sunday (May 11) be designated as day of special emphasis for promoting the new synodical camp.

Merger Gets Tryout

UNITED LUTHERANS, members of the Augustana Lutheran Church and of the American Evangelical Lutheran Church, didn't wait for an official merger of their respective church bodies to take effect. Pastors of the Iowa districts of AELC and Augustana and of the ULC Iowa Synod sponsored a co-operative pre-Lenten retreat which lasted from Jan. 26 to Jan. 28 and was so successful that participants agreed to hold another retreat next year.

Speakers were Dr. George B. Arbaugh (ULCA), dean of Augustana College, Rock Island, Ill.; Dr. Edgar M. Carlson (Aug), president of Gustavus Adolphus College, St. Peter, Minn., and Dr. LeRoy Nordquist (AELC), professor of Grand View Seminary, Des Moines.

THREE EVANGELISM schools were conducted across the state during January and February. Thirty congregations participated and approximately 200 lay evangelists attended.

The Rev. H. Vance Baird, synodical chairman, reported that "evangelism teams are now being organized and trained to help each of the 42 congregations maintain a vital evangelism program in each congregation."

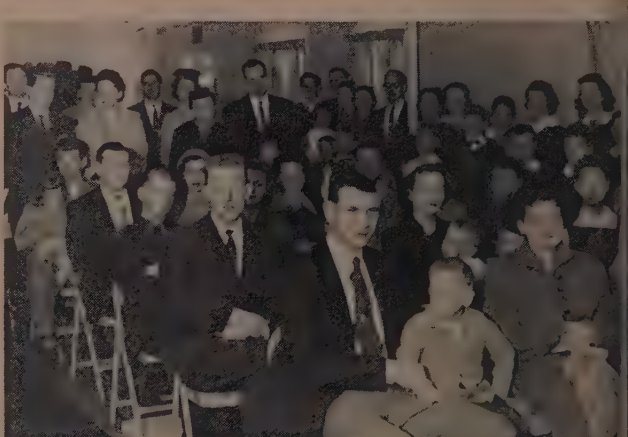
Newton Mission Organized, Johnston Development Begins

HOLY TRINITY CHURCH, Newton, was organized January 26. Synod President Alfred J. Beil preached and participated in the organization of the congregation. The Rev. Carl Berhenke, mission developer since June 1, had 82 adults and 68 children on the charter roll.

The congregation is holding services in a house-chapel which was dedicated Dec. 8. The church building site was purchased two years ago at a cost of $15,000.

Newton Mission was organized in own house chapel on January 26. Mission developer is Carl Berhenke. Church site was purchased.

FIRST church services were held at Johnston, January 5. Helping to organize the mission is the Rev. Don H. Zinger, professor at Grand View Seminary in Des Moines, who is serving as part-time mission developer. Attendance has averaged fifty-four.



A VOCATIONS CONFERENCE FOR GIRLS was held at Grand View College, Des. Moines, in November. Ninety-seven girls, accompanied by 14 congregational sponsors, attended. The program was directed by Mrs. Vernon McCue, St. Luke's Church, Sioux City, assisted by the synodical church vocations committee, the synodical ULCW, and the Luther League.

THE REV. JAMES M. LESHER, former assistant pastor at St. Mark's, Davenport, was installed as pastor of Bethlehem Church, Manly, Jan. 19.

The Rev. Norman Ullestad, formerly at Manly, was installed at St. James' Church, Bettendorf, Feb. 2.

The Rev. James L. Seiffert was installed as assistant pastor at First Church, Cedar Rapids, Feb. 16.

CENTRAL STATES

New Homes for Aged Set Up in Hastings and Dodge City

By PAUL WIEGMAN

HASTINGS, NEB. — The Evangelical Lutheran Good Samaritan Society has established a new home for the aged, its 58th, in this mid-American community. The 50-acre colony will ultimately provide 300 ground-floor apartments for retired pastors, missionaries or their widows.

The society also announced plans for a Good Samaritan center at Dodge City, Kansas, to provide care for all persons over 60 years old. Nucleus for this center is a concrete block ranch house built by Merritt Keeson, son of a frontier sheriff. Multiple apartment buildings and duplex cottages will be added.

At the Hastings development, facilities are offered for all levels of service—partial housekeeping, old people's home care, and nursing care as needed. Opportunities are available for worship, and recreation.

The Good Samaritan Society operates homes in twelve midwest and central states.

Lay Missionary Commissioned

ROLAND E. HANSEN, recently commissioned as a lay missionary, has been appointed as business administrator for the Malayan field for a two-year period. He was employed as an insurance actuary for the past five years.

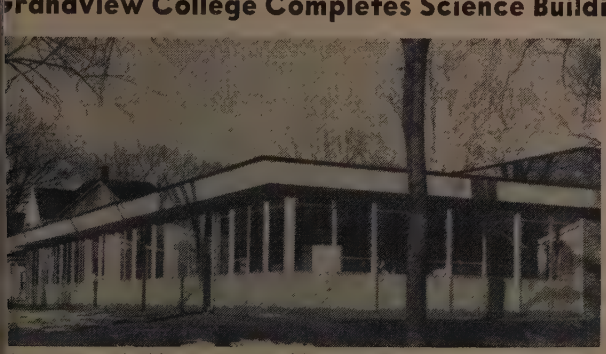
Mr. Hansen was commissioned by Dr. Paul Graf, vice president of the Board of Foreign Missions, who was assisted by Dr. E. C. Hansen, father of the candidate and pastor of United Church, Lincoln, Neb. Another son, Paul, is a missionary in British Guiana.

ST. PAUL'S CHURCH, Mentor, Kan., will again undertake a full-scale mission week April 13-17. The Rev. Walter E. Roweldt, of Pender, Neb., will be missioner. Last year's mission week brought 13 accessions.

SOPHOMORE, junior and senior high school girls will meet with synod leaders in Lincoln on May 3 to discuss religious vocations. The United Lutheran Church has appealed for 4,000 young women to fill full-time posts in congregations and mission fields.

GRASS-ROOTS STEWARDSHIP conferences will be held this spring in eight areas of the

Grandview College Completes Science Building in Des Moines



New science building was opened last month at Grandview College
Other buildings will be added to school's Des Moines campus

GRAND VIEW COLLEGE, of the American Evangelical Lutheran Church, completed a major building project last month on its Des Moines, Iowa, campus when it opened a new science building housing chemistry, physics and biology laboratories, lecture- and classrooms, and offices.

The steel, glass and brick building is first in a long-range building program. A gymnasium comes next. According to College President Ernest D. Nielsen, more than $200,000 was raised by the college and the AELC to pay for the construction. Additional funds will be solicited for the gymnasium and a new administration building in further stages of the construction project.

United Lutherans at work developing third mission in Fargo, N. D., had large turnout
First service held by Pastor John Schumell in school building had attendance of 168

MONTANA-NORTH DAKOTA

United Lutherans Form Third Congregation in Fargo

By RALPH C. SANDGREN

BILLINGS, MONT.—A third ULC congregation was born in Fargo, N. D., Jan. 19. Northwest Synod Missionary John Schumell reports that 168 people were present at the first service in a school auditorium.

Pastor Schumell began work in the territory last September. The initial meeting was held Jan. 9 with 70 people participating.

St. Mark's, Fargo's first ULC congregation, is making available a $2,500 temporary loan for the purchase of two acres of land for the mission.

Altar, paraments, offering plates were contributed by 11-year-old St. John's congregation whose territory borders on that of the new mission. The ULCW group from St. Mark's presented 75 parish school hymnals to the new mission.

MESSIAH CHURCH, Billings, Mont., dedicated a chapel Nov. 24. It was erected with funds provided by the Northwest Synod and will become the property of the congregation as soon as financing from the ULC Board of American Missions is available.

Since its completion, attendance has more than doubled, Pastor Ralph Sandgren reports. The mission was organized last May with 50 confirmed members.

> Church World News is now being aired in Billings, Mont., over station KOOK, as a presentation of the Billings Ministerial Association. It is heard at 8:30 o'clock (MST) Sunday mornings.

PRINCE OF PEACE CHURCH, Missoula, Mont., broke ground for its new house chapel last fall and expects to move into its new quarters this month. The chapel is being erected with aid from the Board of American Missions.

Pastor Karl Schmidt reports that much of the work is being done by the congregation, especially in furnishing the chapel.

THE REV. FRANK MAYER, former pastor at Killdeer, was installed as pastor of Holy Trinity Church, Tabor, Minn., Nov. 17, 1957. The Rev. Dr. William Gable, former pastor, conducted the service.

CENTRAL STATES . . .

Central States Synod. John Berger, of the Lutheran Laymen's Movement for Stewardship staff, will attend each meeting of laymen and pastors.

A NEW MISSION in Midwest City, Okla., will be ready for formal organizing about Palm Sunday, according to Developer Fred W. Henkel. Attendance at services has averaged near 70.

FIRST ENGLISH CHURCH, Omaha, has approved final architect's plans for its new building.

ST. PAUL'S CHURCH, Wayne, Neb., honored its organist, Miss Charlotte Ziegler, for 35 years of service.

Central Seminary Installs Professor of Old Testament

FREMONT, NEB.—The Rev. Wesley J. Fuerst, who graduated from Central Seminary in 1954, returned to his alma mater last fall as professor of Old Testament. He had studied at the University of Erlangen, Germany, on an LWF scholarship and at Princeton Seminary after leaving Fremont. The installation was conducted by the Rev. Henry W. Opperman, chairman of the seminary's board of directors, this month.

The installation on Feb. 5 was held during the week of Central Seminary's annual pre-Lenten lectures which called 200 visitors to the campus. Lecturers included Dr. Edgar M. Carlson, Dr. Jaroslav J. Pelikan, Dr. Calvin Schnucker, Dr. William E. Hulme, and Pastor John N. Slice.

Professor Installed at Central Seminary
Pastor Opperman and Wesley J. Fuerst

Sunday service on board Mayflower replica
Pastor Carsten Ludder of Miami officiated

FLORIDA

ULC Pastor Holds Service Aboard the Mayflower II

By JOSEPH HUNTLEY

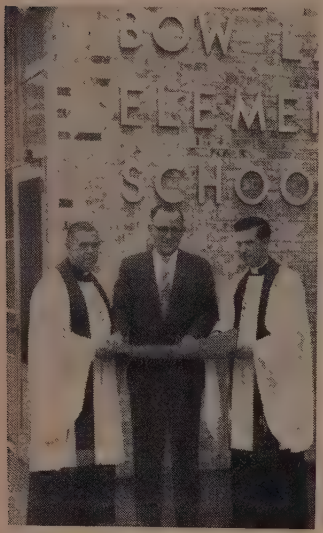
MIAMI—There was a chilly breeze on the upper deck of the Mayflower II as the ship's bell announced the hour of worship on Jan. 19. The replica of the bark on which the pilgrims had landed in Massachusetts was in Miami on a visit, and Pastor Carsten H. Ludder of St. Peter's (ULC) Church had been asked to conduct the service.

Over 200 gathered aboard the ship to hear Pastor Ludder preach. He told the congregation that the pilgrims "knew they came from God" and that "by serving him every day, they would be returning to God."

Pastor Ludder came to Miami ten years ago with a determination similar to that of the pilgrims. His congregation, St. Paul's, had nine members. Nine years later, it had grown to a confirmed membership of over 900. Last year, St. Paul's merged with Holy Trinity Church to form St. Peter's Church under the co-pastorate of Mr. Ludder and the Rev. John R. Taylor.

Layman's Discovery of Mission Field Bears Fruits

By OLIN G. DASHER



Plans for expanding community are being examined by Pastor Berner, Mr. Hawkins and the mission developer, Richard Crossland

SEATTLE—A layman's alertness sparked development of one of the most promising mission fields in the Pacific Synod.

Jack Hawkins is a realtor in Tacoma. He has known the work—and fruits—of home missions first hand since he was instructed and baptized in Redeemer Church, Fircrest (Tacoma), first of the new missions organized in the Pacific Synod following World War II.

Through his business connections, Jack Hawkins learned of long-range development plans for the Bow Lake area, south of Seattle. He brought the matter to the attention of the Pacific Synod which surveyed the field and had it approved for development.

Pastor Richard I. Crossland was called as board missionary and developer of the congregation. A native New Yorker, he served congregations in New York and Connecticut before coming to Seattle last year.

First contacts revealed the strong potential of the mission field. On Feb. 2, the first service was held in an elementary school. Attendance was 154.

Present for the event were the Rev. Homer W. Berner, chairman of the synod's home mission advisory committee, and Jack Hawkins.

Bow Lake Mission held first service Feb. 2; Sunday school classes began two weeks later

Pastors Berner and Crossland (seated in first row) led the future congregation in worship

College Students Installed As Helpers in Parish Work

ST. JAMES' CHURCH, Portland, Ore., oldest English-language Lutheran Church in the Pacific Northwest—it was organized in 1890—has met its challenge for increased youth activity by appointing two college students to church posts, one as parish assistant and the other as parish worker.

The Rev. J. Edward Oslund, pastor, conducted a special installation service in January for Margaret Myers, parish worker, and Bruce Richards, who will serve as parish assistant, a newly created position in the church.

Bruce, formerly a junior student at Lewis and Clark College, Portland, will assist in parish visitation work and general parish duties. He is currently president of the Pacific Synod Luther League.

The young assistant plans to study for the ministry at Pacific Seminary.

Margaret will have responsibility for the church youth program including the Luther League and the junior confirmation class. She plans to place special emphasis on college-age youth activities, because of the proximity of Portland State College of which she is a senior and member of the executive council of Associated Women Students. She is a former president and caravaner of the Pacific Synod Luther League.

Young assistants for parish work in Portland
Rev. Oslund with Richards and Miss Myers

New executive for welfare work in Seattle
Pastor Luther T. Jansen takes office Mar. 1

Pastor Luther T. Jansen To Head Welfare Agency

SEATTLE—Pastor Luther T. Jansen of St. Paul's Church (ULC), Seattle, has been named executive secretary of Associated Lutheran Welfare of Washington. The appointment, effective March 1, was announced by the board of directors of the inter-Lutheran agency this month.

Pastor Jansen, 40, is a graduate of the University of Washington and Union Seminary, New York. He is a former college teacher of psychology and sociology, was a member of the faculty of Thiel College, the Polytechnic Institute of Brooklyn, N. Y., and the University of Washington. He has been serving St. Paul's Church for the past six-and-a-half years.

Associated Lutheran Welfare was organized in 1944 by congregations of the National Lutheran Council churches and the Missouri Synod. Its home office is in Seattle, with a branch office in Spokane, Wash.

NEW YORK

Churchmen Will Fight Bingo In New York at Local Level

By CLAYTON G. VAN DEUSEN

ALBANY — Bingo is still a live issue. Though the bill permitting the game was approved by the New York state electors last November, local option elections are still necessary before it can be authorized in any locality.

Delegates to the recent legislative seminar of the New York State Council of Churches, meeting in Albany, were told of stiff opposition being organized, especially in the 24 counties which voted against the bingo proposal.

Bingo referendum votes may be conducted by any municipality after Feb. 19. The new law permits only religious, charitable or non-profit organizations, such as veterans and firemen, to operate bingo games.

The churchmen recommended expandin interdenominational efforts in Christian edu cation, in institutional chaplaincy program and in services to migrant workers. Th Rev. Dutton S. Peterson, of Odessa, wa elected president of the state council.

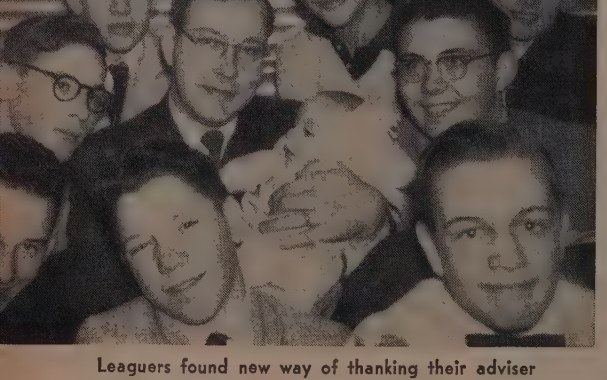
Service Book Introduced

MUCH ENTHUSIASM for the new liturgy i the forthcoming *Service Book and Hymna* was shown as Eastern Conference pastors music directors and singers met in a work shop session at First English Church Schenectady. About 100 choir member from six congregations took part. Work shops are being held at five other churche in the conference.

DR. ALFRED BECK, of Rochester, was th pre-Lenten retreat leader at St. Mark' Church, Albany. Participating in the serv ices were Pastors Henry McKnight, Richar Rieger and Ernest Spangler.

COLLEGE CHOIRS on tour are crisscrossin the territory. Congregations have hear

Nineteen Teenagers Stood as Sponsors at Christening Service



Leaguers found new way of thanking their adviser
Eight of the sponsors with Mr. Truelsen and son

JEFFREY SCOTT TRUELSE was baptized by Pastor Fred erick G. Gotwald in Ou Saviour Church, Croton-on Hudson, N. Y., on Jan. 2 and he was surrounded b quite a crowd as he wa brought to the altar railin by his parents. Nineteen Lu ther Leaguers became "god parents" of the youngest so of their adviser, Roger E Truelsen. They had been in structed in the responsibili ties of a sponsor and prom ised to see that he would b led to grow up in the Chris tian faith. The Truelsens ar Sunday school teachers an advisers to the leaguers wh found this way of sayin "thank you" to the couple

THE LONELY CROWD

NEW YORK—"The loneliest people in the whole world are in New York City," said Dr. Harold R. Albert, of First Church, Pittsburgh, at the opening of an evangelism mission week in St. Peter's Church, Manhattan. And deepest need of the lonesome is love.

Only God, Dr. Albert went on, can provide the ultimate love and understanding that people need. Filling this need, he said, is the first task of the "good shepherd" in a big city.

It is important for the shepherd to "give a sense of value" to each of his sheep, he said, particularly in a large city where people are subject to "mass thinking and mass feeling." God gives this sense of value to each person because Christ bore the cross for that reason alone.

Third task of the shepherd is "bringing all together in unity and cohesion," Dr. Albert said. We are all "living parts of the community of saints" that abides no class or group distinctions.

ncerts by the Hartwick, Wagner, Gettysrg and Capitol University singers.

Convention Set for April 14

SPRING CONVENTION of the Eastern Conference will be held on April 14 at Good Shepherd Church, East Glenville, with servs in the congregation's new educational ilding.

A dinner in honor of the new synod presint, Dr. Paul Andrew Kirsch, will be held the evening. Howard Logan, executive cretary of the ULCA Brotherhood, will ak on men's work.

The Rev. Eugene Umberger, of Zion urch, Cobleskill, will preach at the Comunion service. Other participants will be stors Frederick Auman, Gordon Hohl and il Grislis.

THIRD CHURCH, Rhinebeck, the Rev. win Jaxheimer, pastor, has retained an chitect to draw plans for a parish house.

Groundbreaking in the rain at Norwich, Conn. *Pastor Carl Storek led in turning the earth*

NEW ENGLAND

St. Mark's Church, Norwich Begins Building of New Plant

NORWICH, CONN. — Groundbreaking for new St. Mark's Church and parish house took place Jan. 26. Pastor Carl Storek led the service.

Construction was started the same week. The new buildings are scheduled for dedication on Thanksgiving Day.

Construction will cost over $260,000 including furnishings. Pastor Storek announced that he will guide the congregation through the building program to the dedication of the church. He will then retire after completing three decades in the Norwich pastorate.

St. Mark's is a parish resulting from the merger of First Church (ULC), whose records go back to 1857, and Salem (formerly Augustana). The merger took place in January, 1957.

A carriage house on the church property will be converted by the congregation into a youth center. —HERBERT D. HRDLICKA

CANADA

Immigrants Are No Factor In Unemployment Situation

HAMILTON, ONT.—Immigration can't be blamed for unemployment in Canada. Actually more immigrants are needed, declared the Rev. Fred C. Mueller, director of the Lutheran Immigration and Service Center here.

"We need more and more new Canadians in our sparsely populated country to make her bloom," Mr. Mueller told the center's advisory committee at its annual meeting.

About 1,600,000 have come to Canada since the war, he said, and brought with them 800 million dollars which have helped create new industries and more jobs.

The center was visited by 6,435 newcomers during 1957, according to the annual report. The committee urged the C ada Synod to carry on the work and e extend it. A $9,720 budget was adopted 1958.

Other immigration centers are opera by the Lutherans at Toronto, Windsor, M treal and Winnipeg.

PENNSYLVANIA

Admission Policy Fixed By York Home for Age

By PAUL LEVI FOULK

YORK—An admission policy has been for the new Lutheran Home for the Ag now under construction here. Candida must be aged at least 65, and in need o home. They must also be members of United Lutheran congregation in the Yo Conference.

Mission Development Sparked by Highway Construction

WHEN MEMBERS of St. Luke's Church, Kitchener, learned that a limited access highway would cut through the section of the city it served, they decided to start a mission on the other side of the highway.

Pastor Karl Knauff acted as mission developer and persuaded nearly a hundred of his members to support the mission. It was organized on Jan. 26, taking the name of St. Philip's.

Powerful assist for St. Philip's, new mission in Kitchener, Ontari

In addition to supplying so many members, St. Luke's voted to give more than $5,000 from its own buildi fund—set aside in anticipation of a new educational building—to buy a church site for t mission. The Sunday school donated $75 toward the building fund.

Pictured are Mr. Penry Pryse (*right*), treasurer of St. Philip's, receiving the checks fro James Gillespie (*left*) and Ephriam Schultz, while Mission Developer Knauff looks on.

—NORMAN BERNER

Three plans of admission will be available. In one, the Home will act as trustee the guest's estate. Another is the board-plan, the guest paying his way monthly. der the third, the guest would turn over he Home any pension or public assistance ds received.

Tentative date for completion of the build- is next September. The home will care 45 guests, both men and women, and l have an infirmary with a capacity of 20.

Union Church Dissolved

Dissolution of their century-old union tionship has been approved by Lutheran l United Church of Christ congregations Salem Union Church, at Jacobus. The v. James R. Nace is Lutheran pastor.

Disposition of the church property was cussed at a meeting on Feb. 10. The Lu-ran congregation was organized in 1829. had 927 baptized members at the begin-g of 1957.

York's oldest Lutheran congregation, organized in 1733, was chartered in 1804 with a cumbersome name. "The Ministers, Elders and Church Wardens of the German Lutheran Congregation in and near York."

Now, by court action, the name has been changed officially to conform with its better-known title: "Christ Evangelical Lutheran Church." The church on South George Street will observe its 225th anniversary this year. German services were discontinued prior to World War I.

Grace Church, York, expects its new $185,000 building to be completed by October. Cornerstone-laying ceremonies will be held March 3. The Rev. Samuel R. Frank is the pastor.

Parsonage Dedicated

St. Mark's Church, Emigsville, dedicated its new parsonage. Dr. Martin L. Tozer, home mission superintendent of the Central Pennsylvania Synod, was the speaker. Pastor is the Rev. Luther A. Gotwald, Jr.

Christ Church, Spry, the Rev. Maynard

THE YEAR OF JUBILEE

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PA.: YORK . . .

S. Barnhart, pastor, has paid in full t $94,000 mortgage on its educational u dedicated in May, 1955.

ST. MARK'S CHURCH, Hanover, sold its c church property for $125,000. The n church in a new location will be complet late this year.

AN AREA EVANGELISM school was held Advent Church, York, on Feb. 2. Syn President Dwight F. Putman was t speaker.

THE REV. CHARLES A. SNYDER, for t past two years assistant pastor of Trini Church, Chambersburg, has assumed t pastorate of the Felton Charge.

LUTHER LEAGUERS will hold their confe ence banquet March 3. A retreat is plann for April 13.

Union Church in Briggsville Marks Burning of Mortgage

By CALVIN E. HUMBERT

WILKES-BARRE — Mount Zion Unio Church in Briggsville became debt free Ja 1 and held a "bond-burning service" on Fe 12. The pastor of the Free Methodist Churc in Nescopeck, H. Milton Faulkner, preache Pastor of the Lutheran congregation is th Rev. F. W. Moock, Jr.

HAZLETON Home for the Aged is rapid filling up. Total capacity is 20. Only fo vacancies remain to be filled.

TRINITY CHURCH, Lehighton, held speci services to mark the completion of a ren vation program in December. The interi of the church was redecorated, new altar ar appointments provided, Sunday scho rooms partitioned. Cost of the project wa in excess of $30,000. Speaker for the speci service of rededication was Dr. Claude H Shick, secretary of the Ministerium of Penn sylvania. Pastor of Trinity Church is th Rev. Mark A. Lauchnor.

UNITED LUTHERAN CHURCH WOMEN o the Wilkes-Barre Conference held an execu tive meeting in Holy Trinity, Kingston.

Mrs. M. L. Wahrmann and Mrs. John egeli, president and treasurer, were cted as delegates to the United Lutheran urch Women's convention in 1958.

Noted ULC Layman Dies

JOHN GREINER, JR.

OHN GREINER, 73, prominent heran layman l retired vice sident of the ird National nk and Trust Co. Scranton, died . 6. His serv- to the synod church-at-large uded member- on the ULC cutive board on the executive board of the Pennsylia Ministerium.

He served for 16 years on the board of adelphia Seminary, was member of the cutive board of the Lutheran Laymen's vement, a former president of the Luther gue of Pennsylvania, secretary of the nce committee of the Luther League of erica, and a delegate of the Pennsylvania isterium to almost every ULC conven- His congregation was St. John's rch, Scranton.

The funeral service at St. John's was con- ed by Pastor Karl L. Mumford. Dr. ide E. Schick represented the Minis- im.

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA

HM, ANDREW H. From Army chaplaincy. Spring Mills parish.

ER, DAVID P. From Trinity Church, reencastle. To Holy Communion hurch, Yeagertown.

QUIST, THEODORE, JR. From Sugar Val- y parish. To Liverpool parish.

LER, CLARENCE E. From Newport par- . To St. Michael's Church, Harrisburg.

AEFFER, DONALD R. From St. John's

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Church. Lock Haven. To Selinsgrove parish.

SNYDER, CHARLES A., JR. From Trinity Church, Chambersburg, assistant pastor. To Felton parish.

TURNBACH, EDWARD P. From Trinity Church, Selinsgrove. To Memorial Church, Shippensburg.

FLORIDA

KNAUL, JOHN R. From Christ Church, Montgomery, Pa. To St. Paul's Chur Melbourne.

INDIANA

BAKER, W. HOWARD. From St. Pa Church, Batesville, and St. Paul's Chur Smyrna. Retirement. (Supply pastor, John's Church, Nappanee.)

MILLER, IVAN O. From Messiah Chur Detroit. To Spencerville-St. Joe parish

RENDLEMAN, TOBIAS. From Trinity Chur Concord, N. C. To Delphi parish.

WALLACE, ALLEN T. From First Uni Church, Columbus, Ind. To St. Matthe Church, Fort Wayne.

MARYLAND

LUFFBERRY, HENRY B. From Taberna Church, Philadelphia. To St. Pa Church, Washington, D. C.

NEW YORK AND NEW ENGLAND

OFFERMAN, HENRY C. From Christ Chur New York City. Retirement.

POPE, CHARLES. From Christ Chur Ghent, N. Y. To St. Mark's Chur Guilderland Center, N. Y.

SHIMER, HERBERT D. From Evangeli Church, Argusville, N. Y. Retirement

WALKER, HOWARD M. From Atonem Church, Oneonta, N. Y. To Zion Chur Syracuse.

WEISKOTTEN, THEODORE D. From Tra figuration Church, Rochester, N. Y. S ular work.

YOUNG, PAUL M., JR. From St. Jol Church, Hudson, N. Y. To Resurrect Church, Rochester, N. Y., associ pastor.

NORTH CAROLINA

DORTON, FRANKLIN. From Cleveland ish. To St. Luke's Church, Hickory.

HUDDLE, K. Y. From St. Matthew's Chur Salisbury. To St. James' Church, Newt

LINEBURGER, CORLEY R. From Gr Church, Hendersonville. To Kure Mer rial Church, Kure Beach.

NORTHWEST

CAMPBELL, ARCHIE. From St. Jol Church, Fargo, N. D. To St. Andre Church, Mahtomedi, Minn.

GUTTORMSSON, STEFAN. From Uni Church, Cavalier, N. D. To St. Luk

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LMAN, GEORGE M. From First English Church, Mansfield. To Clavisville, mission developer.

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RGSTRESSER, JOHN. From Holy Trinity Church, Northampton. To Grace Church, Royersford.

ST, RAYMOND C. From Christ Church, Allentown, Pa., assistant pastor. To Dover, Del., Board of American Missions.

RLY, JOHN W. From Mt. Bethel parish. Retirement.

EIDT, DAVID L. From Immanuel Church, Philadelphia. To Church of the Living Word, Roslyn.

LTON, WILLIAM T. From Grace Church, Norristown, assistant pastor. To Trinity Church, Coatesville.

MISSIONARIES

DEPARTURES

SEN, MARIE. To Liberia, Jan. 16. Lutheran Mission, Monrovia, Liberia, West Africa.

MERMAN, CHRISTIE. To India, Jan. 17. Mangalamandiram, Guntur, India.

DECEASED

DR. FRANK B. HEIBERT, 94, died Jan. at Akron, Ohio.

born in Sulphur Springs, Ohio, Dr. Hei- graduated from Wittenberg and Union Seminary, New York. He was ordained in 9 by the Wittenberg Synod and served ist Church, Carey; First Church, Bryan, First Church, Plymouth, all in Ohio; ce Church, Champaign, Ill., and Holy nity Church, Lafayette, Ind. He retired 928 and served as supply pastor in Ohio 1 1934.

e had been president of the Central ois Synod.

e is survived by two sons, Fred L., of on, and Arthur C., of Lancaster, Ohio. ervices were held Jan. 17 at Trinity rch, Akron, by Pastors David L. Gerling and Willard M. Hackenberg. Burial at Lancaster.

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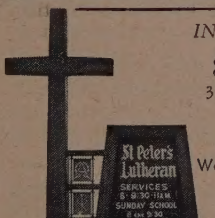

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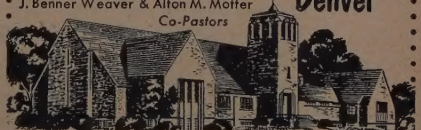

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IN CONCLUSION

SMALL EVENTS in distant parts of the world can have a big effect on our lives. The assassination of an Austrian archduke in a Balkan capital and the annexation of a slice of Poland have lighted fuses for worldshaking blasts. Distant though these things may have seemed, they crucially affected the lives of millions of our youth, the amount of butter on our tables, and even the kind of stockings women could buy at the store.

Because this world is tied together by so many strings, the article by Governor Herter which we publish this week is of unusual importance. The foreign policy pursued by the United States is able to alter our lives for better or for worse. The least we can do is to become informed about it and then take action in accord with our Christian convictions.

THESE CONVICTIONS will compel us to ask some serious questions. Governor Herter defends the need for the United States, Canada and other free nations to keep armed and ready for any emergency. He suggests that this kind of costly armament must be continued and increased for many years.

Present government policy of speaking from strength requires this vast outlay of money, machinery and the lives of men. It's perhaps in keeping with the word of Jesus that "when a strong man, fully armed, guards his own palace, his goods are in peace." We can't argue about the need to be ready to protect ourselves.

Nevertheless, we have to hope that some day soon world relations will improve to the point where we can relax our dependence on armed strength. History fails to support the idea that increased armaments lead to peace. Actually, nothing has ever paralleled the pr ent arms race, which includes prepa tions for germ warfare, space battles, a maybe even a contest to see who c have the moon. If it were true that tensive arms guarantee peace, we wo feel secure. The fears of men today do reflect any such assurance.

With large numbers of highly train troops and with magnificent weapc available, there's always the chance t some trigger-happy general will want try them out. That type of milita cockiness led Japan to its infamous r on Pearl Harbor. It wasn't demanded Japanese people pleading for their o destruction.

Our friends in France have twice recent years been shamed by the use military machines against neutral targ —at Suez and more recently in th murderous bombing of a Tunisian villa Can we be sure that a similar incide won't set off an earth-destroying bla

AS LONG AS WE EVINCE only distr and defiance of the armed camp on t other side of the Iron Curtain, the sitt tion will not improve. Public opini must make heard its longing for pea Already such expressions here and abro have caused our State Department soften its attitude on talking to the R sians about possible disarmament.

Preparedness and a strong natio policy are essential. Also needed is conciliatory spirit which closes no do but which is willing to explore any pa way that may lead to the kind of a wo where we can live together as brothe without the constant fear that is stra ling the nations today.

—ALBERT P. STAUDERMAN

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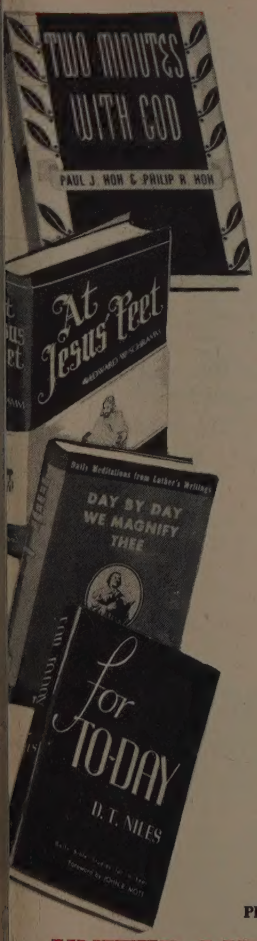

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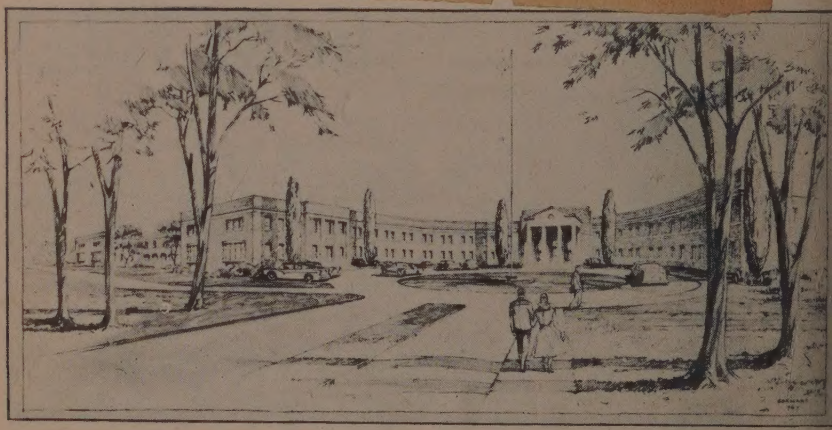

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